, or at leasta part thereM standing whichv^ye deny not, but that there* also, in the paganic fables of the gods; a certain mixture of history and herology interserted, and complicated all along together with physiology.

We are, in the next place, to observe^ that both Ibis tbeogonia and cosmogonia of the ancient Pagans, their generation of the world and gods, is to be understood of a temporary prodiictioiY of them* whereby they were made .«*'/«} ovr^v, or frpcn an antecedent non-existence brought into Ifeing. For this was the general tradition amongst the JPagans, that the world was made out of an antecedent:chaos, as shall be afterwards further declared* And Aristotle* affirmeth, that before his time, this genesis and temporary produ0tkm of the world had been universally entertained by alii and particularly, that Plato was an assertor 0f Ibe same. Nevertheless, the * generality of the latter Platonists[b] endeavour, with all their might, to force a contrary sense upon his Timaeus: which if tib thti^g, thai Plutarch long since observe^after

manner; oc *TrXei&roi* rwv *yrpvfiev&v*

Tl|d~ Sov^evai; /cat

TrapaXvTrovjuevoi, *Travr^a*

- " % /3 '«/ ^ /, '

ae, *KCLL* 7rapapta(,ovrat *KCUL* arpe^oixnv, *i*

$ewov KOI apprjrov otofjttvoi ^EiVTrepi/caXvTrrciv

Kai cc <r0ac, rrjv. re TOT; *tcocFfjiov ryv re Tijg*

i^vy^rjg ***avrov*** r cTVcrraonv, *OVK* f^ dtStov <ruv£

(Trcorcov, ovSe *r.ov* aTrepov *y*

o^r^ *i^ovTwv'* The most of Plato's foliowers$_y$ being jutinitely troubled and perplexed in their minds, turn them^elyes every way, using all noaii-iifr of ^fts> and offering all kind of violence (o his text, a«, conceiving, that they ouj^ht, by all

* De Coelo, lib. i. cap. x. p. 632. torn. i. oper-[b] Vide Proeium in Timieiim Platoii: